

stored man, or if *any other thing* could have saved man, Christ would never have had to leave God's throne to suffer and die to supply the need. Observe he puts it symbols *alone* or *any other thing*, etc. Who took the position of symbols alone, or any other thing? I do not think that Brother Smith did. I don't remember of it if he did, and I know I did not, and I never will.

Now the case stands like this. If he was saved by faith alone he was not saved by the ark in any sense. If he was saved by the ark alone he was not saved by water at all. If he was saved by water alone, faith, ark and God are out of it. The word does not so put the case. It is true he was saved by faith, but it is just as true that he was saved by an ark. It is also true that he was saved by water, and it is equally true that God saved him, but not by faith alone, or the ark alone, nor by water alone. The word even does not affirm that he was saved by God alone. We should remember the word says, "What God has joined together let no man put asunder. In this case faith did its part. The ark did its part, the water did its part, and God did his part. All together do the saving and the whole matter is complete.

The writer apprehends that right here the prevalent cry will be made, "You put too much stress on baptism; you detract from God his honor, glory, etc. Well, let us see about that. The Lord says, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." "Born of water," alludes to baptism. No matter who a man is, or what he is, or where he is, that don't change the case, "Except he is born of water and of the Spirit he can not enter into the kingdom of God. This corresponds with Titus 3:5. "He saved us by the WASHING of regeneration, (not by regeneration) but by the *washing*. Our friend and brother defines a symbol as follows: "A symbol is a token or sign. It is not the thing itself, but a token of the thing." "It is a representative of a thing, but not the thing represented." The Savior says, "Born of water." (Baptism.) Any token in that? Any sign here? Is it not the thing itself? Or in the *washing* of regeneration, don't overlook the fact in the case, it is "the *washing*, does it mean the *washing*, or does it mean something else? Did our Savior mean "born of water," or did he mean something else? When he says "wash one another's feet," does he mean what he says, or something else? A symbol is not the thing itself. It is only a token, etc. View the supper; is it not a supper? Is it only a token? If something else, is baptism not a part of the gospel of Christ? Is feet washing not a part of it? Is the Lord's Supper not a part of it? In baptism we symbol-

ize, but baptism is baptism, and carries with it its efficacy or design. So of feet washing and the supper. They are a part of the gospel of Christ, hence a part at least of "the power of God unto salvation." Faith does its part in our salvation: so does repentance and baptism; so does grace; so does his life, his blood, the Holy Spirit, works, baptism, etc., all have their part, and they perform their part, and as such are the power of God unto salvation. Faith changes the heart. Repentance changes the life. Baptism changes the relation. It does more than symbolize a change. Baptism in no sense produces any change in the heart or in the life, but it changes the relation, initiates the man into a new state or relation. Here the blood of Christ is met with in the remission of sins according to Peter's version in Acts 2:38. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Thus it is plain, (to the writer at least,) that to affirm that ordinances "have their place as symbols and nothing more," is an error, is misleading, is a perversion of the unequivocal language of Christ. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." To isolate any one of the items from the rest and argue that we are saved by it alone is weak and silly. The logic is about like this because a man is said to have plowed the ground with two horses, that he did it without harness or a plow, or that a carpenter built a house with pine lumber and did it without any tools.

West Independence, Ohio.

Home Circle

TO ANY MOTHER

The following in the editorial department of the *Outlook* over the initials L. A., is so rich in thought and helpful that we give it without abridgement. It is addressed "To Any Mother," and we believe hundreds of mothers will be helped by reading this very thoughtful epistle addressed to them.

What can I do to train my child religiously?

Do you see what this question means? It means, What can I do to impart to him spiritual life? You can govern him, while he is still small, compelling him by your authority to do what you require. You can instruct him by your words and your example, and, by authority, teaching, and example, you can train him in certain habits which will become to him a second nature. Thus, for example, you can compel him to put his toys away when he has finished playing with them; you can point out to him the inconvenience to himself and to others of leaving them wherever he happens to be when he turns

from one sport to another; and you can, at whatever temporary inconvenience to yourself, set him an example of order in your own life. Thus, by law, by instruction, and by example, you can form in him an orderly habit.

But you rightly wish to do more than this. You wish to create in him the springs of action. You wish him to have something more than an outward habit. It is not by mere accident that we use the same word to designate a customary mode of action and an external dress. We thereby indicate our deep conviction that the one is as really external to the true character as the other. Neither really makes the man. And what you are asking, when you inquire, What can I do to train my child religiously? is really, What can I do more than merely to govern and to teach him? What can I do to give him life in himself, so that when he gets out into life and away from my authority, and forgets my instructions and even my example grows dim, still he will be what I want him to be, because he has the sources of the noblest and best life within? Man is made partly as the potter's vase is made, by pressure from without, but more as the flower is made, by life developing from within; and your problem, the problem of every parent, is how to create a life within which will develop a true, a divine character exhibiting itself in worthy conduct.

The first truth for you to realize is that you cannot give your child what you do not yourself possess. You may compel him to do what you do not do yourself; thus, you may require him to go to church tho you stay at home, or forbid his reading a story book on Sunday tho you read the latest novel: such authority, however, will prove evanescent. You may counsel him not to do what you are doing; but I shall never forget the contemptuous indignation with which a small boy of my acquaintance received the injunction not to smoke and the assurance that smoking was a very bad habit, given to him by a clergyman between the puffs of his own cigar. Even an example set for the purpose of setting an example is of very little use; the man who drinks at his club and is a total abstainer at home does not set his children an example of total abstinence. Even by your authority, your instruction, and your example you can do little else than impress yourself on your child. The insight of children is keen; they see behind all disguises.

Fix this, then, first of all in your mind: you cannot impart to your child a religious life which you do not yourself possess. This is often a terrible humiliation; but there is no escape from it. If, for example, you do not find any real attraction in the Bible, you cannot make the Bible a sacred book to your child by perfunctory reading from it on stated occasions. If Christ is not a divine Savior to you, you cannot inspire your child to find in Christ a divine Savior by any specious pretense to an assumption of Christian experience and pardon. If your child is ever to have that experience, some one